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Religious and Scientific Gleanings

SHOULD SMITH GO TO CHURCH?

"The Provincial American" (Houghton Mifflin), by Meredith Nicholson, who has just declined to be Minister to Portugal, is a book that stirs up several live issues. One of the questions is, "Should Smith Go to Church?" Mr. Nicholson states the case thus:

"There is no sound reason why the church should not be required to give an account of its stewardship. If it no longer attracts men and women in our strenuous and impatient America, then it is manifestly unjust to deny to outsiders the right of criticism.

"Smith now spends his Sunday mornings golfing, or pottering about his garden, or in his club or office; and after the midday meal he takes a nap and loads his family into a motor for a flight countryward.

"Smith is the best of fellows—an average twentieth century American, diligent in business, a kind husband and father, and in politics anxious to vote for what he believes to be the best interests of the country. Smith is far from being a fool, and if by his test of 'What's in it for me?' he finds the church wanting, it is, as he would say, 'up to the church' to expend some of its energy in proving that there is a good deal in it for him.

"Smith will not be won back to the church through appeals to theology, nor by stubborn reaffirmations of creeds and dogmas. I believe it may safely be said that the great body of ministers individually recognize this. Smith's trouble is, if I understand him, not with faith after all, but with works. The church does not impress him as being an efficient machine that yields adequate return upon the investment.

"The economic waste represented in church investment and administration does not impress Smith favorably, nor does it awaken admiration in Jones or in me. Smith knows that two groceries on opposite sides of the street are usually one too many. We used to be told that denominational rivalry aroused zeal, but this cannot longer be more than an absurd pretense. The idea that competition is essential to the successful extension of Christianity continues to bring into being many crippled and dying churches, as Smith well knows.

"And he has witnessed, too, a deterioration of the church's power through its abandonment of philanthropic work to secular agencies, while churches of the familiar type, locked up tight all the week save for a prayer meeting and choir practice, have nothing to do. What strikes Smith is their utter wastefulness and futility.

"To him the church is an economic parasite, doing business on one day of the week, immune from taxation, and the last of his neighbors to scrape the snow from her sidewalks!

"The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves and making no appreciable impression upon the community, is not lost upon Smith—the practical, unemotional, busy Smith.

"Smith shakes his head ruefully when you suggest it. It is to him a bad investment that ought to be turned over to a receiver for liquidation."—N. Y. American.

FOR A JEWISH UNIVERSITY.

Zionists to Discuss Plan for Institution in Jerusalem.

At the meeting of the General Executive of the international Zionist organization, held last week in Berlin, it was decided that one of the principal questions to be discussed at the forthcoming Zionist Congress in Vienna should be the advisability of erecting a Jewish university in Jerusalem.

It was recognized that the realization of such a project, in view of present conditions in Palestine, is somewhat premature, but it was declared that the obstacles placed in the way of Russian Jewish students desirous of entering the universities of their native country, or of Germany, were likely to make the adoption of such a plan a necessity before very long.

In the course of the proceedings a telegram was received from New York, announcing that Nahum Sokolow, a member of the Central Executive, had been received in Washington by Secretary of State Bryan, who assured him of his cordial sympathy with the aspirations of the Zionist movement and promised his friendly offices with the American Government in endeavors for their fulfillment. —N. Y. Times.

MADE HEART BEAT AFTER DEATH. Details of how, following the experiments of Dr. Alexis Carrel, he was able recently to revive the normal action of the human heart ten minutes after death, will be divulged in a paper to be read at the next meeting of the Academy of Medicine by Dr. Bouchon. The paper says: "After a motor car accident I was called in, and immediately perceived that the victim had been killed instantaneously. Despite my assurance that there was no doubt as to his death, the friends of the victim insisted that a desperate attempt should be made at resuscitation, and about ten minutes after the last breath I decided upon a surgical operation, having diagnosed traumatic rupture of the heart.

"I opened the thorax, and in fifty seconds laid bare the heart. I immediately found about a pint of blood in the pericardium and a heart wound about two and one-half inches long on the inner surface of the left ventricle. After suture I proceeded to apply my method of reviving heart action.

"After filling all the cardiac cavities with a special organic liquid I made a rapid tracheotomy and introduced oxygen by the tracheal tube, while my assistant performed artificial respiration tractions. I then began alternate rhythmic auricular massage of the heart, and at the end of about a minute I clearly perceived that the heart had resumed its physiological tonicity, and, to my great surprise, it continued to contract by its own action. Radical pulsation then became perceptible, and after I had closed the thoracic flap the heart continued to contract for thirty-five minutes. At the end of this time the contractions suddenly ceased and all subsequent efforts to reestablish them were in vain.

"Had there been merely cardiac traumatism by a dagger thrust, followed by instantaneous death, I think my method of revival, applied under favorable conditions, might possibly have given an appreciable prolongation of life; but this is merely hypothesis.

"I consider that this case has given valuable information from a scientific standpoint, as it is not merely a desperate one, but a confirmed case of death." —N. Y. Journal.

SUNDAY'S RECORD, 1912-1913.

Would \$81,449 salary for nine months' work interest you? President Wilson gets \$75,000 straight salary and \$25,000 for traveling expenses for a full year's work. When Billy Sunday closed his year's work at South Bend, Ind., he had received a total of \$81,449 for 57,893 converts in his five campaigns, commencing last September at East Liverpool, O., and including revivals at McKeesport, Pa., Columbus, O., Wilkes-Barre, Pa., and South Bend. Columbus contributed \$21,100, more than one-fourth of the amount. Wilkes-Barre, Pa. topped Columbus by giving the evangelist \$23,527—the highest amount he ever received for a single campaign. The year is by far the greatest in both money and converts in Sunday's career.—Columbus (O.) Citizen.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

- Calamities—Why Permitted?
- Creed Idols Smashed!
- Spiritism is Demonism!
- Where Are the Dead?
- The Hope of Immortality.
- Do You Believe in the Resurrection of the Dead?
- Our Lord's Return.
- Which is the True Gospel?
- The Battle of Armageddon.
- The Handwriting on the Wall.
- The Sabbath Question.
- Parable of Sheep and Goats.
- Divine Ordination.
- Some Foreign Mission Facts.
- What is the Soul?

WHAT IS BAPTISM?

RIGHT AND WRONG VIEWS REHEARSED

"Are ye able to be baptized with the baptism I am baptized with?"—MATTHEW 20:22.

CHRISTIAN people in general believe of procedure may readily be noted, when in baptism, recognize it as Scripturally enjoined, and hence as being important. With many the doctrine has such force that they fear the eternal torment of those not baptized; hence in the case of the death of an infant one of the first questions is, "Was it baptized?" While this is true of all denominations, it is especially so with Lutherans and Roman Catholics, the latter going so far as to insist that if it be necessary that the child's life shall be sacrificed at the moment of birth, a baptism must be administered in utero.

Looking back we find that in the third century immersion was universally practiced, first of adults and later on of infants. In harmony with this nearly all the ancient church ruins show remains of large baptistries. The word baptism itself implies a complete covering with water, and it was not for some centuries that sprinkling was introduced and determined by the Roman Catholic authorities to be a proper and satisfactory form of baptism. Today, the majority of Christian people follow this custom of sprinkling, designating it baptism.

With others, we object to this usage, because the Greek word *baptizo* never signifies sprinkling, and secondly, we object that nothing in the Scriptures ever authorized the baptism of children anyway. In the Scriptures the ordinance of baptism is provided only for "believers"—"Believe in Jesus Christ and be baptized." Realizing that children are not believers, Lutherans, Roman Catholics and Episcopalians follow the custom of having "believers" represent the children—do the believing for them. These are designated godfathers and godmothers who solemnly obligate themselves, before God and man, that the child shall be a believer, that they will see to it that the necessary instructions are given so that it can, will, must believe. Some others, who follow the custom of sprinkling infants, take the matter more lightly and call it a christening, although there is a general sense of trepidation if an unchristened child die.

St. Augustine's False Teachings.

Without questioning the candor of St. Augustine, we feel free to question many of his teachings, amongst others the one which led up to this matter of baptizing infants. Under the claim that everybody not a member of the Church of Christ would surely go to eternal torment, St. Augustine made proper the baptism of infants, holding that thus they were received into the church, became subjects of Divine grace, and might be esteemed as rescued from eternal torture, the fate of all unbaptized infants according to his theology.

We pass by these changes of the Divine program during the "dark ages," with the suggestion that the few drops of water accompanying the words neither harm nor benefit the infant, and are in no sense of the word the baptism which the Scriptures enjoin. Hence from our standpoint such infants were never baptized at all. We proceed in our review of the subject to the consideration of the three different views entertained by those who practice immersion—all three of which we hold to be erroneous.

The Error of "Triune Immersionists."

Some well-intentioned people, finding that in the past, about the third century, Triune immersion was practiced, and that it is still practiced by some, conclude that this must be the original baptism. This thought seems to them to be corroborated by our Lord's statement, "Baptizing them in the name of the Father and of the Son and of the Holy Spirit." We hold that these Christian friends are in error in that they have not gone back far enough in their search for the original mode of baptism. The Scriptures and not the theology of the third century should be our guide. Not a word in the New Testament writings suggests Triune immersion—three immersions in one—nor does our Lord's command imply three immersions, but rather that the one immersion is done in the name of and by the authority of the Father as well as of the Son and the Holy Spirit.

The inconsistency of the general mode

of procedure may readily be noted, when it is recalled that everywhere in the Scriptures, baptism is a likeness or picture of burial. Indeed Triune immersionists especially emphasize this by baptizing face downward three times. When we ask, "Why face forward?" they answer that it is written in the Scriptures that Jesus "bowed his head" in death—that it is in imitation therefore of Jesus' death that the immersion is performed face downward. We remind them, however, that the Apostle says we are buried in baptism, and that burials are not customary face downward, either in our time or ever; but especially we call their attention to the fact that when they baptize face forward three times it must signify not only that our Lord Jesus died but that the Father died and that the Holy Spirit died. Such a view of the matter is quite sufficient to show its unreasonableness, inconsistency, inappropriateness. Surely our Lord and the Apostles never established Triune immersion; it is, therefore, one of the errors that have come down to us from the "dark ages," and should be abandoned.

The Error of the "Disciples," or the "Christian Denomination," on Baptism.

We are not seeking to find fault with fellow Christians, nor to embarrass them in their errors, but on the contrary are seeking enlightenment for our own minds and theirs, for our own profit and theirs—seeking to know the truth on the subject of baptism, believing that the truth makes free and brings a blessing which error cannot bring to us, the pure in heart.

"Disciples" claim that they have no written creed. Nevertheless their religious papers and theological works serve them as a creed, and on the subject of baptism tell us that immersion in water is the Divine formula necessary for the forgiveness of sins after faith in Christ has been exercised. We dispute this, and claim that God has attached no such important place to water baptism. Nevertheless, from the standpoint of our "Disciple" friends, this matter is a very important one and deserves a great deal of consideration. For if their theory be true, it follows that Lutherans, Romanists, Episcopalians, Presbyterians, Congregationalists, etc., etc., as well as all the heathen, are yet in their sins—hence not in fellowship nor relationship with God, but on the contrary liable for the penalty of sin upon themselves.

If, as nearly all of them believe, the penalty for sin is eternal torment, nearly all mankind—all except those who have been immersed—are en route to eternal torment. What an awful thought! One would think that a thorough conviction along this line would arouse our "Disciple" friends to an earnestness which would outdo the Salvation Army in an endeavor to have believers immersed for the remission of their sins, that thus they might be saved.

It is but fair to our "Disciple" friends that we admit that they quote certain passages of Scripture which seem to give strength and color to their views until they are rightly interpreted. For instance, they quote us the words of the Apostle, "Repent, and be baptized (baptizo—immersed) every one of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2:38); and again, "Arise, and be baptized, and wash away your sins, calling on the name of the Lord." (Acts 22:16.) There are four texts of this general style upon which the "Disciple" friends rely as proofs, supports to their faith and practice on this subject. We acknowledge the texts and give them full weight, but call attention to the fact that they were addressed to Jews and not to Gentiles.

The Jews were already baptized as a nation into Moses in the sea and in the cloud. (I Corinthians 10:1, 2.) They already had a standing with God under the Law Covenant, but many of them had transgressed that Covenant—indeed the entire nation came under a special curse on account of the death of Jesus, "His blood be upon us and upon our children." To these, water baptism was held out as a symbol of their cleansing or putting away of these sins or transgressions of the Law, as indicating their return into fellowship with Moses and his Law, that thus they

(Continued on 3d page, 1st column.)

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ADMIRE PASTOR RUSSELL

PROF. S. A. ELLIS.

I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N. Y., stands out prominently as a target for the pulpits and religious press of the country today. I believe there is no one more bitterly persecuted, harshly condemned, woefully misrepresented and misunderstood than this fearless, conscientious man of God.

No infidel writer, such as Hume, Voltaire or Ingersoll, ever suffered such ruthless attacks as have been made upon Mr. Russell.

Whether this persecution and misrepresentation is due to prejudice or ignorance of this man's real character and writing, is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press.

Naturally, men will resent any attack made upon the creed of their persuasion, for they hold to their religious creed and affiliations with more tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their doctrine by showing their inconsistencies and errors.

This is what Mr. Russell proceeds to do. The fact is, very few of us have taken the pains to examine, critically, by the light of the Divine Word, the doctrine handed down to us by our fathers. This accounts for the fact that Methodist parents raise Methodist children and Baptists raise Baptist children, etc.

I am amazed beyond measure to read so many fallacious statements published regarding the character and writings of this man. He has been called a "gray bearded egotist," a "bigot," a "haberdasher," and many other uncomplimentary terms have been applied to him, and statements made which I know to be without foundation, and which strike me as being not only very unkind, but very un-Christian. On the contrary, he manifests a very meek and humble spirit, and urges his readers not to be content with his argument, but to go to the Scriptures which he points out, and read for themselves.

He is charged with teaching heresy. An article by a minister was recently published in a religious paper, in which he gave a lengthy criticism of Mr. Russell's writings, referring to them as heresy (apparently forgetting that there was a time when his own denominational views were considered heretical). This article not only misrepresented Mr. Russell, but showed a lack of critical comparison of his writings with the Scriptures.

For instance, the statement was made in that article that Mr. Russell denies the resurrection of Jesus Christ. The truth is, I doubt whether one of his critics can preach a stronger sermon on the resurrection than one by him which was recently published in about 1,500 newspapers in the United States, Canada, Great Britain and elsewhere, and was read doubtless by 12,000,000 people. It showed most conclusively that the world's hope of everlasting life rests entirely upon the resurrection of the dead. Jesus Christ being the First-Fruit of them that slept, God thus gives assurance unto all men—a hope of a resurrection, as He raised Christ from the dead.

The resurrection is the thread of his discussion from the beginning of the first volume to the end of the sixth volume of his well-known works, STUDIES IN THE SCRIPTURES.

Mr. Russell was further charged in the same article with denying the Atonement made by Christ between God and man. Nothing could be further from the truth.

Mr. Russell's first sentence in the fifth volume, entitled "The Atonement Between God and Man," is as follows:

"The Atonement lies at the very foundation of the Christian religion." He sets forth the philosophy of the Ransom in such a clear, logical way as has never been done before, by any other theologian, presenting such an array of Scriptures as would satisfy any fair-minded, thinking man.

No one need be in doubt about his views on these vital subjects.

Besides misstating his views on the Bible, his very motives have been questioned, as it has repeatedly been charged that he is actuated by financial motives. The fact is, he was a man of wealth 40 years ago. When he began to spread his views on the Bible, he spent at the outset \$42,000 in the publication of a pamphlet entitled "Food for Thinking Christians," which was distributed free to every English speaking congregation in the United States, Great Britain and Canada, following it up with repeated large donations. His books, which are published in many languages, by the millions, are sold practically at cost, nor does he receive a penny of royalty from the sale of them. He never takes a collection. He has belted the world with his writings, and has himself compassed the earth and preached the Gospel to every nation of importance in the world.

His private life also has been assailed by the same class of critics. These charges also are seen to be without foundation, when we seek the origin of such reports. No one who knows anything of his labors in theological research will ever sneer at Mr. Russell. He is not to be measured by common standards. When you look at his matchless labors, his scholarly attainments, his donations to the world, in his writings, his time, his labor and money spent for the enlightenment of others, all flippant criticism becomes contemptible and mean.

As a logician and theologian he is doubtless without a peer today. In his research for Biblical Truth and harmony he is without a parallel in this Age.

Without a blemish in his character, with the loftiest ideals of God, and the possibilities of man, he towers like a giant, unmatched. His defects fade into insignificance. He has been too busy spreading Divine Truth, as he honestly sees it, to waste time in frivolous speculation in matters not in some way connected with man's future state, as outlined in "The Plan of the Ages." Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, he ranks with immortal benefactors, and is stamping his opinion on the world as no other man has done since the days of the Reformation.

Multitudes flock to hear him, Jews, Gentiles of all creeds, both Catholics and Protestants, and infidels, many of whom have become strong in faith, where they were before tottering on the verge of despair. Many read his sermons in private, but through fear of criticism and ostracism dare not mention the fact, for they have been warned against reading them. In some places his books have been burned, by the advice of shepherds of flocks, where his books have been discovered.

Efforts to throttle the press to prevent the publication of his sermons have repeatedly been made. Why this opposition?

Why would any one oppose investigation or revelation and searching the Scriptures? Why? What right has any one to prevent free thought, free speech, or the freedom of the press? What manner of men are we?

Let men, preachers or what not, beware of blocking the way of such a man. Jesus said, "And whosoever shall offend one of these little ones that believe in Me, it is better that a millstone were hanged about his neck, and he were cast into the sea."—Mark 9:42.

Better be like Gamaliel in the days of the Apostles, when St. Peter and others were on trial. Gamaliel rose up and said, "Refrain from these men and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it for you fight against God."

"WITH WHAT JUDGMENT YE JUDGE"

RECENTLY we received a copy of a tack Pastor Russell with slander and letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of various denominations at-

ferent is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows:
Rev. William G. Moorehead, D.D.
Dear Dr. Moorehead:

I read some time ago your article in the seventh volume of Fundamentals on the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of his "Studies" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticizing, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'—Now Jesus had said something like that—though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one

solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Pastor Russell's works as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages," and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement—that the author ignores the Holy Spirit! A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTY-SEVEN PAGES to a full presentation of the person and work of the Holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the Holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least, and this should make those who are seeking the Truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the classroom. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20, 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full Truth, and if that word has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have passed beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have received unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am,

Yours in His service,
(REV.) T. S. THOMPSON—M. Dak.

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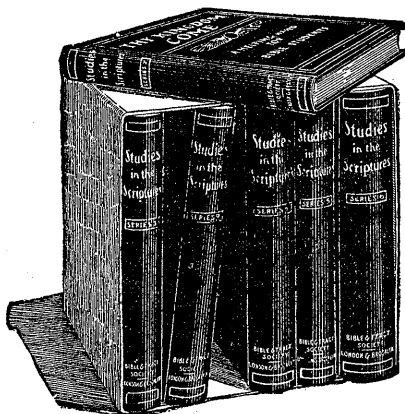
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(Continued from 1st page, 4th column.)

might be transferred, with all the faithful of that nation, from Moses, the typical head, to Christ, the real Head of the Lord's faithful.

That baptism for the remission of sins was commenced by John the Baptist and his disciples, was continued by Jesus and His disciples, and was applicable to the whole Jewish nation and to no one else. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with "John's baptism"—the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus—baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7.) Thus we see that baptism is more than a form; that its real meaning must be discerned; that a misconception of its meaning would be a hindrance to Christian development, and that John's baptism of repentance and washing away of sins is the same that is now practiced by our "Disciple" friends under the teachings of Alexander Campbell.

"Baptists" Somewhat in Error Also.

Of all Christian denominations we believe that the Baptists most closely approximate the truth on this subject, and this is not to be wondered at, seeing that they have made a speciality of this doctrine. Nevertheless we regret to say that our Baptist friends are considerably in error also on the very doctrine they make so prominent. Without prejudice toward any Baptist brother or sister we wish to examine their views reasonably and logically and Scripturally and to trace out their difficulties, to the intent that all who love righteousness, all who love the Truth, will have the benefit thereof, and may be the better enabled to profit thereby. According to Baptist doctrine, baptism is an immersion in water, and of it they make the door into the Church—not merely into the Baptist church, but they are particular to tell us that water immersion is the door into the Church of Christ.

A Baptist minister after having read the first volume of SCRIPTURE STUDIES called at our office and, in the course of some remarks, said, "Well, I am glad that you agree with us Baptists on the subject of immersion anyway." We replied, "Partly, brother," which was the best answer we could make him. "Well," he said, "give me your view? Wherein can we be wrong on this subject?" We replied, "Let us see first, brother, whether or not we understand Baptist doctrine as you do. Then we will point out what we think are some of its difficulties, and subsequently we will indicate what we think the Scriptures do teach. To our understanding the Baptists hold that an immersion in water is the door into the Church of Christ. Do you agree to that?" He answered, "Yes." "If we understand Baptists, that is the reason why they exclude Christians of other denominations from the Communion table. They claim that the Lord's Supper is intended only for those who belong to the Church, and that none belong to the Church except the immersed, and hence that they are not at liberty to consider others as true Christians, members of the Church of Christ, nor to invite them to fellowship at the holy board. Are we right?" "Yes," he replied. "Well, then," we said, "according to Baptist doctrine, Presbyterians, Methodists, Episcopalians, Lutherans, Roman Catholics and Congregationalists are not in the Church of Christ." He reluctantly said, "No." "Well, then," we continued, "is it not the teaching of Baptists that the Church alone is to be saved, and that all who are not in the Church are lost—and by the word 'lost' do they not generally mean consigned to eternal torment? If this be so, the Baptist teaching that only the immersed are in the Church, that all others are outside and that all outside are under condemnation of eternal torment—that seems to us to be very unreasonable. We cannot believe it! We know you do not so state it, but is not that the logical conclusion and inference of your teachings?" "Well," he replied, "what will you do with it? Our Lord says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'" We replied that his quotation was not a part of the original Scriptures—that all of the 16th chapter of Mark, from the 9th verse to the end, is spurious, as indicated by the fact that it is not contained in the oldest Greek MSS.

We then asked, "Do you think, brother, that all the true 'wheat' are in the Baptist church? Have you never found people outside its communion who give evidence of having the Lord's Spirit, the mind of Christ?" "Yes," he thought he had seen some, who were very good Christians indeed, who had never been immersed. "Now, on the other hand, brother, have you not found in the Baptist church communion some who seem to be devoid of the Lord's Spirit, respecting whom it is written, 'If any man have not the spirit of Christ he is none of his? Have you never seen any 'tares' in the Baptist church?" "Yes," he answered, "I think I have found tares in the Baptist church as well as wheat outside the Baptist

church." "Then, do you not perceive that the 'door' to your church is somehow or other defective—when it lets in some who are not truly the Lord's members and when it excludes some who are truly His? Surely the door of water baptism, as you have recognized it, has not been in proper working order, else there would not be such results." He was perplexed, and urged that we explain our views of baptism.

The Scriptural Teaching on Baptism.

We explained to him that the baptism which the Bible sets forth, emphasizes, makes all important, is not the water baptism which our Baptist friends suggest. It is the baptism with which all the holy ones of every denomination or outside of every denomination have been baptized. It is a baptism which knows no denominational boundaries or limits. True it is that the Lord and the Apostles enjoined a water baptism and practiced the same, and that all believers today ought to similarly enjoin and practice a water baptism. But we hold that it must not be allowed to have the place of the real baptism, else all would be confusion on this subject, as it is today amongst Christians of all denominations. Water baptism is merely the symbol or picture—the outward evidence to others that the real baptism has already taken place in our hearts. The question then arises, What is the real baptism of which the water baptism is merely the symbol or picture? Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, "If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection." In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection.

Here the entire stress is laid upon baptism—everything else is ignored; baptism is made the sole condition of our attaining to the great prize of glory, honor and immortality as members of the Body of Christ. Surely the Apostle did not mean that a water baptism would accomplish so much as this! Surely we will all agree that if we were dragged through oceans of water, or buried fathoms deep, it could by no means guarantee us a place in the First Resurrection. But the Apostle here shows a baptism which, if we participate in it, will absolutely guarantee us a share in the First Resurrection—a baptism which is, therefore, as different from water baptism as day is different from night.

A Baptism Unto Death.

The Apostle here specifically tells us that "So many of us as were baptized into Christ Jesus were baptized into His death." Here baptism is twice mentioned, but no intimation of water baptism. Baptism into Christ is not baptism into water, baptism into Christ's death is not baptism into water. We need to be more critical in our study of the Divine Word. What is it to be baptized into Christ? We answer that it signifies, to be baptized into the Church of Christ, because the Church of Christ is figuratively spoken of as "members in particular of the Body of Christ," of which Jesus is the Head. All called during this Gospel Age are to seek to attain membership in the Elect Church, the Elect Body of Christ, and the Apostle here tells us that they are immersed into that Body, are baptized into that Body. This agrees well with the Baptist view, only that they would say baptism by water into this Body, whereas the Apostle proceeds to say that we are baptized into this Body of Christ by being baptized into His death. For the time being the Apostle ignores water baptism altogether—he is explaining the true baptism and not the symbol. Let us follow his course.

What, then, is signified by this statement, "baptized into His death"? How was His death different from the death of others? The Scriptures set forth that we originally were dead in Adam, dead in trespasses and sins, and under Divine condemnation, but that we are justified, set free from that condemnation and death condition through faith in the Redeemer. It is these, justified by faith, reckoned free from the Adamic death sentence, who are invited to be immersed into the death of Christ. The difference between being dead with Adam and being dead with Christ is all the difference in the world: Adam died as a sinner because he was unworthy of life; Christ died as our Redeemer, sacrificing Himself, His life-rights, on behalf of mankind—He laid down His life, He poured out His soul unto death, a sacrifice for sins. The invitation to believers is to join with Christ in this work of self-sacrifice in the service of righteousness and truth, in the service of God and in opposition to evil.

Our Lord accomplished His death during the three and a half years from the time He was baptized by John at Jordan until He breathed His last upon the cross. During all that time he was dying—fulfilling His sacrifice. His sacrificing began at Jordan, in the sense that He there presented Himself to the Father, saying in the language of the Prophet, "Lo, I come, in the volume of the book it is written of me, I delight to do Thy will, O My God, Thy law is written in My heart." (Psalm 40:7, 8; Hebrews 10:7.) Our Lord made a covenant of death at that moment, which

it required the succeeding three and a half years to accomplish.

Similarly we, lifted out of Adamic condemnation, were invited to present our bodies living sacrifices to God, to sacrifice with our Lord Jesus, to be baptized into His death—His sacrificial death. Our consecration is like His—unto death—and that consecration is our real baptism. Hence we see that whether they are Methodists, Presbyterians, Lutherans, Baptists, Roman Catholics, Episcopalians, etc., all who are trusting in the precious blood of Christ and have made a full consecration unto death with Christ—all of these have been baptized into Christ, all such are members of His body, His church.

On the other hand, those who have not taken these steps of faith and consecration are not baptized, are not in the Church whose names are written in Heaven, are not counted by the Lord as members in particular of the Body of Christ. Here we see the clear line of distinction which the Lord draws between the true Church and the nominal church, and between the true Church and the world—it is based upon real character development. As the Lord continued to be baptized into death, so far as His will was concerned, until the end of His journey, so it is for us not merely to will to be conformed to the death of Christ but also to perform—"to lay down our lives for the brethren."

Thus during the three and a half years of our Lord's ministry He was dying daily, or being baptized into death all of that period. And so with us who are following in His footsteps, we are dying daily, being gradually more and more buried by baptism into His death. As His baptism was accomplished, finished at Calvary when he breathed His last, so our baptism will be accomplished, completed, finished in death when we shall breathe our last.

"I Have a Baptism to be Baptized With."

That we are not making a new doctrine nor wresting the Scriptures from their plain statement on this subject, note our Lord's words just before He suffered—"I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished?" (Luke 12:50.) What did the Lord mean? Did He wish to be immersed again in water? O, no! He had no such thought—water was only the symbol, and that He had performed three and a half years before. What He meant and what He said was that, as He neared the completion of His baptism unto death, He experienced the greater difficulty and was longing for its completion, which came the very next day when on the cross He cried, "It is finished." What was finished? His baptism was finished—His baptism into death.

Another testimony along this line, corroborative of all the Apostolic teachings on this subject, is found in our Lord's words to the two disciples, James and John, who said to Him, "Lord, grant that we may sit, the one on Thy right hand and the other on Thy left hand in the Kingdom." He answered them in the words of our text, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am baptized with?" No one will claim that Jesus meant, "Are you able to be immersed in water?" All Bible students know that James and John had baptized scores of Jews; not only as the disciples of Jesus, they had done much immersing. Unquestionably our Lord referred not to His water baptism, but to His baptism into death. We are to understand from the query, then, that whoever would sit with the Lord in the Throne, whoever would be of the Elect Church, must be baptized with the baptism where-with He was baptized—a baptism into death—a full submission and consecration of every talent and power to the doing of the Divine will, even unto death. The Lord said, "Are ye able?" but unquestionably he meant, "Are you willing?" For how could the Apostles state their ability? They were willing, and that was quite sufficient—He would do the rest. And this is the picture of the symbolical immersion; the consecrated follower of the Lord having already surrendered himself to the Lord, being already reckoned dead, confesses this only by placing himself in the hands of the administrator, who, in a picture, represents the Lord, and who buries him in the water in symbol of our burial by the Lord into His death, and he raises him from the water in symbol of our resurrection by the power of the Lord from death. How beautiful the picture! How full of meaning! He that has experienced the real baptism—he that has made a full consecration of his all to the Lord and is seeking to perform his sacrifice would not hesitate for a moment to symbolize this in the manner which the Lord and the Apostles have prescribed and exemplified.

With this Scriptural view of baptism, we indeed see that only the baptized have access to the true communion table of the Lord—to the spiritual feast which the Lord spreads for those who are His and respecting whom he says He will gird Himself and come forth and serve them. (Luke 12:37.) From this standpoint we see that none of the Lord's true members are or could be excluded from a share in His baptism into death. We see also that others cannot be baptized with this baptism though they may have outward forms and ceremonies without number.

"THE ROYAL DIADEM"

"Thou shalt be called by a new name; . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:2, 3.

IN one place the Prophet Jeremiah declares, "This is the name wherewith He shall be called, Jehovah our Righteousness." In another place he says, "She shall be called, Jehovah our Righteousness (or, the Righteousness of Jehovah)." And so the Apostle declares, "That we might be made the Righteousness of God in Him."—Jer. 23:6; 33:16; 2 Cor. 5:21.

These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the Church on the spirit plane will, on the earthly plane, belong to the Ancient Worthies, who will be in Divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory, . . . a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the Divine hand, as you take something in your hand to look at the beauty and workmanship.

The jewels that will make this diadem beautiful, when properly tested by the great Master-Workman, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. This also applies to the present time. The present arrangement is subject to change in proportion as the individual will or will not be fully submissive to the Lord's will. There has been a selection of a jewel class; and the experiences of this class during the Gospel Age have been the polishing process; and there will be a setting in the end of this Age, when the Church is completed. This began when the First Resurrection began. The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body, as they shall be perfected in the First Resurrection—the Apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on His right hand and the other on His left hand, He said that these places would be given to those for whom they are intended by the Father. Those positions will not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a sense of justice that we shall be glad to have the matter as the Father has arranged. The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept God's decree and to prefer it to anything they could have devised.

So the Church in the hand of God is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the Church any glory that He would not give to the Lord Himself. The Church is to be displayed before men as "a thing of beauty and a joy forever"—God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only a part of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."—Eph. 2:7.

All who are in Christ, all who are in the show His exceeding grace. His grace and favor will be showered upon the Church. And the world will eventually see in the Church the culmination of all of God's creative work. The glory of the Church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

CHRISTIAN VERSUS ANTI-CHRISTIAN SOCIALISM

"Godliness with contentment is great gain"—I TIMOTHY 6:6.

THE only proper contentment is that which is combined with godliness and which sees from the standpoint of God's Word the Divine Power able to correct the difficulties which assail us and all mankind. The godly believer thus instructed, is able to appropriate to himself the Divine promises of providential care and thus to be content with conditions which are not satisfactory.

On the other hand, those who either do not know of the Divine Power, or have lost their faith in Divine Wisdom, chafe more and more under present conditions. And the more discontented they become, the greater is their tendency toward ungodliness—doubt of Divine Love, Wisdom and Power. Self-dependence is a poor substitute and, as disappointments come, the combative find anger, malice, hatred, envy and strife surging through their minds. Then they become rabid socialists and are in the way to eventually become rabid anarchists.

Again, we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren and say, Yes, the world should be socially transformed. Its riches should not flow, as at present, into the favored channels, but should be scattered everywhere, for the general refreshment and comfort of mankind as a whole. They philosophize on what God surely would and surely would not approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God's bounties. Their love and zeal for right principles we should and do admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognizing the principles of Divine Justice they seek to apply these, forgetful of the fact that they have not the Divine Wisdom necessary to a proper application.

They seem to forget also that justice has been the same for several thousand years past, and that Divine Wisdom has not yet seen fit to establish Divine Justice amongst men. If they think that this is a neglect on God's part which they are wise enough to rectify, the thought is evidently an erroneous one. If they believe, on the contrary, that the time for the establishment of justice was not in the past, but has now come, they should be able to find and point us to a Divine revelation to this effect, practically authorizing them to take their stand now for socialism and explaining that the due time for the prosperity of justice has now come and how they shall proceed and what shall be the outcome. But do they offer us such evidences from the Bible? Do they offer us such proofs as these? Nay, verily. Like the other socialists they are merely discontented, and become more discontented seeking a remedy.

From the Bible standpoint the world is not properly ready for its own control under any form of government. It is a rebellious province in the Divine Empire—one in which sin and selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy—a strong, centralized government in which the masses must not be allowed to have a voice at all, because, in their fallen condition, they know not what is for their own highest good. The Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, is about to bring a universal crash—anarchy. This and atheistic socialism and Christian socialism, and in a larger sense, general selfishness and discontent are urging on the two great combatants, both of whom will fall in the struggle, never to rise again. However, according to the Scriptures, they will be succeeded by the Kingdom of God's dear Son.

That strong Government, that Theocracy to which every knee must bow and every tongue confess to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about—not even our socialist friends. The part of faith and the part of wisdom is to look unto the Lord from whom cometh our help. Nor should we look to Him to approve our methods, but rather to be informed respecting His methods and to approve them and to co-operate to the extent of our abilities.

Church Congress of Boston.
At a church congress, held in Boston, a day was given to the discussion of Christian Socialism. Both sides of the question were permitted to be presented. One minister was reported in the "Christian Socialist" as having made the following statement:

"Let us answer, 'Hasten the day when Labor, united, shall shake off its chains!' Our part as Christians is to help men out of every bondage! We are not perturbed that Socialism, in its eagerness to rid Labor of material bonds, has not yet realized the weight of bonds spiritual. That realization will come in good time, and

Christianity must be ready to show the workers of the world how to be rid of all those fetters of the soul which material emancipation will but render more apparent. But for Christianity, as too often now, to profess desire to free men of spiritual bondage, while repudiating any call or need to strike fearless blows at their material prison bars, is to lay itself open to justifiable charges of hypocrisy. This must yield to braver counsels, though the striving be even unto blood against the sin of slavery which still defies modern industrialism.

"With widest meaning, then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded, and embracing besides all that the Christian means when he proclaims the glory of spiritual freedom, Christianity must now take up the challenge and cry with world-wide voice like the sound of many waters and a mighty thunder—'Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!'"

Those who propose to get Labor out of the "slavery of modern industrialism" should be willing to concede that if now is the proper time for it, God is as much interested in that release as they or we or others could possibly be—yea, much more so. If, then, they have received some special commission authorizing them to preach a new Gospel or a new edition to the old Gospel they should produce the proofs of this authorization. Until we see the proofs we must doubt their existence.

On the contrary, the Scriptures declare that there is but the one hope set before us in the Gospel, even as there is but the one Lord, the one Faith and the one Baptism. These workers and their coadjutors have not succeeded and will not succeed in making the world more happy by preaching to them the Gospel of discontent. Labor today is a hundredfold better fed, better clothed and better housed than in the days of our grandfathers, and it is safe to say that it is a hundredfold more discontented. All of these preachers, with doubtless the very best and noblest of intentions, neglecting the Word of God, the "wisdom that cometh from above" (James 3:17), are really doing injury by their "gospel" of socialism. Our Lord was surrounded by conditions of sickness, sorrow, poverty, etc., so that He could properly declare, "The poor ye have always with you." (Matthew 26:11.) The Apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to break the chains of the "slavery of Labor"? Most assuredly not.

The Redeemer's Example.

While our Lord went about doing good, and healing many of the sick, He by no means healed all of the sick nor comforted all the mourning ones. His favors were specialized, as in the case of the impotent man at Bethesda. "There were multitudes of impotent folks there." (John 5:3.) But only the one was miraculously healed by our Lord's Word. Many widows were bereft of their sons, but only the widow of Naim had her son restored to her by the all-powerful Word of our Savior. He came not into the world to heal the sick, but to die for the world as its Redeemer. He left the great work, the important work of healing all the sick—the mentally, morally and physically sick, and of awakening all the dead, until the establishment of His Millennial Kingdom.

We likewise may do good unto all men as we have opportunity and especially to the "household of faith." But we likewise must wait for God's time and manner for the general healing of the world's sorrows and troubles. When in fulfillment of the prayer our Lord taught us, God's Kingdom shall come and His will be done on earth as it is done in Heaven, then all the blessing, all the helpfulness necessary to the full recovery of our race will be brought into operation. And it is not possible for any man or set of men, Christians or otherwise, either to improve upon God's great Plan of the Ages or to hasten His Plan.

Is it urged that the early Church at its beginning established a communistic society? We answer that this was not a worldly establishment, nor with those who recognized worldly principles. It was merely a social arrangement whereby the Church at Jerusalem only sought to deal with each other as one family. It was not successful. It did not persist. It did not have Apostolic commendation to other Churches. We may suppose, therefore, that the arrangement was Divinely permitted so as to show the Lord's people throughout the Age the impracticability of such an arrangement at the present time.

Heavenly Hopes Not Desired.

Many people would probably tell us that Socialists are crying out that heavenly hopes are not satisfactory—that what they want is earthly riches and comforts and that these they intend to have; and that what the people want is what the pulpit must supply—otherwise the influence of religion will wane in the world and its ministers will become back numbers, whom no one will care to hear or heed.

We answer that this is all very true, but that the difficulty lies in the fact that the Gospel Message is not properly presented to the people. The Message which our Lord and the Apostles presented is a consistent one, whereas the message from the majority of pulpits today is an inconsistent one. The people are told, by both Catholics and Protestants, that there is a Heaven for the saintly who before dying shall become firmly established in the graces of the Holy Spirit. As for the masses, they are told by Catholics that they must expect centuries of torment to be prepared for them. And by Protestants they are told that they will have an eternity of torment without hope of a release. And then both Catholics and Protestants unite in telling the poor world that such an arrangement for the future is the provision of a just and loving God, for which they should be deeply thankful, and that the troubles of this present life are partial penances for sin.

Tell the Truth—Shame Satan.

The Truth is so much more reasonable, so much more just, so much more wise and loving, that to every ear that hears it, there comes a satisfaction, a harmony, which error could never produce. God's Word tells us that our race is a convict race—condemned to death because of Father Adam's disobedience—because, as his children, we have inherited a share in his death sentence—not an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and His Word, has since misrepresented Him to mankind and that he it is who is responsible for the "doctrines of devils" (I Timothy 4:1), respecting the tortures of the dead, whom the Scriptures declare "know not anything." (Ecclesiastes 9:5.) The Bible tells us that God, seeing that many of our race, dying because of Adam's transgression, would be glad to return to fellowship with their Creator, and to be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus by His death purchased the lives and liberties of Adam and his entire race. He died, "the Just for the unjust, that He might bring us back to God."—I Peter 3:18.

But why must we wait? Why must we pray, "Thy Kingdom come"? Why the delay? The Bible answers, again, that the Kingdom class must first be found—"the Little Flock" to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32.) This Kingdom class is to be composed of the saintly few who form positive characters for righteousness by faithfully following in the footsteps of their Redeemer; by being taught of Him in the School of Christ. These faithful few of present selection, or election, are symbolically

spoken of as the "members of the Body of Christ," which is the Church of glory; and again, as His Joint-Heirs in His Kingdom. The Kingdom will not be established until this Elect class is completed. These must share in the sufferings of Christ; and then the glory will immediately follow.

The Desire of All Nations Shall Come.

The Lord declares that the desire of all peoples shall come. The people of the world in general would desire the coming of the Lord's glorious Kingdom and would rejoice in it, if they knew about it. The Divine provision would satisfy their longings as nothing else could do. All ministers of God should hold up before them the glorious Message of the Divine Word. This would bring them joy and peace and rest of heart, notwithstanding the incidental trials and difficulties and weaknesses of this present time of distress. Socialism stirs up the minds of men to dissatisfaction and to worry and to fear and to strife, and leads them on and on into the great time of anarchistic trouble. The Gospel Message, on the contrary, would be helpful, comforting, sustaining.

True it is not all men who are able to receive the Gospel Message; but those who cannot receive it, would be far better off without the distracting gospel of socialism, which merely arouses them to greater dissatisfaction. The Bible tells that in mercy God has hidden His Plan from the world, and intends that only the saintly believers in the Lord Jesus Christ shall understand the secrets of it. "The secret of the Lord is with them that reverence Him; and He will show them His Covenant."—Psalm 25:14.

So, then, the work of the Christian ministers, as Divinely appointed, is to let the world alone to be dealt with in God's due time, and to comfort and sustain and instruct merely those whom they find to have the hearing ear of faith: These are to know the Truth and the Truth must make them free from errors and superstitions and bring them to the place of full consecration to God—sanctification. Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration and obedience unto death. The world in due time will have the good blessing which God intends for it.

Socialism amongst men will be the Divine arrangement following the Millennial Age—following the lifting up of the race to perfection by the Redeemer-King. Then socialism will be a grand success, because of the perfection of all mankind then living, the unworthy having all been cut off in the Second Death.

WHAT SAY THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the right view, and which the error. First note the Old Testament—the Divine revelation covering 4,000 years. The Prophets of the Old Testament do not mention a word about eternal torment; but they do repeatedly mention destruction as the sinner's doom, and declare over and over again that the enemies of the Lord shall perish. The Law given to Israel through Moses never hinted at any other penalty than death, in case of its violation. The warning of Adam when placed on trial in Eden contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death—"In the day that thou eatest thereof, dying, thou shalt die."—Genesis 2:17, margin. Compare 2 Peter 3:8; 2:12.

Surely, if the penalty of disobedience and failure is everlasting life in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that death was the penalty. Surely Adam, the patriarchs or the Jews, were they ever to find themselves in eternal torment, where the various sectarian creeds of Christendom assert that the vast majority will find themselves, would have sufficient ground for an appeal for JUSTICE. Such, no less than the heathen millions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty, as a most atrocious misuse of power—first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for misleading the others by telling them that the penalty of sin would be death—to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean life in torment, belongs to word-twisting theologians since the days of the Apostles; for the Apostles taught nothing of the kind, for the Apostles taught nothing of the kind.

Look at the New Testament.

Look at the New Testament writings; St. Paul says he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did St. Peter nor St. James, nor St. Jude, nor St. John; though it is claimed that St. John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Rev-

elation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally, in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including St. John's plain non-symbolic epistles.

Since the Apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin—remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

AN UNANSWERABLE ARGUMENT.

It will generally be admitted by Christians claiming to be orthodox that our Lord Jesus redeemed mankind by His death; that He endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement for our peace was upon Him; and by His stripes we are healed."—Isaiah 53:4, 5.

This being admitted, it becomes an easy matter to decide, to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon His willing head. Is He suffering eternal torment for us? If so, that would thus be proven to be the penalty against our sins. But no one claims this, and the Scriptures teach to the contrary, that our Lord is now in glory, and not in torment which is incontrovertible proof that the wages of sin is not torment.

But what did our Lord do to secure the cancellation of our sins? What did He give when He paid our ransom price—the price or penalty against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that Christ died for our sins; that He gave His life a ransom to secure life for the condemned sinners; that He bought us with His own precious blood; that for this purpose the Son of God was manifested in flesh; that He might give His flesh for the life of the world; that as by man (Adam) came death, by man ("the man Christ Jesus") might come the resurrection of the dead.—1 Corinthians 15:3; Matthew 20:28; 1 Timothy 2:5, 6; Hosea 13:14; 1 Corinthians 6:20; 1 Peter 1:18, 19; 1 John 3:8; John 6:51; 1 Corinthians 15:21.

Is there room to question further the clear Bible doctrine that "the wages of sin is death?"—Romans 6:23.